

AN ETHICAL BASIS FOR WAR AGAIST POLITICAL ISLAM

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This work is based upon Sun Tsu's

'The Art of War'

- a 2,500 year old Chinese book of strategy.

Before we start, we need the right words if we are to have the right thoughts.

Islam claims that all who do not submit are *kafirs* (unbelievers). A kafir is hated by Allah and Allah plots against the kafir. Over 60% of the Koran is devoted to the kafir. A kafir may be killed, robbed, raped, enslaved, tortured and mocked. Every mention of the kafir is negative, demeaning, insulting and hurtful. Unbeliever is a neutral word. Kafir is the worst word in the human language.

The second word we need is *dhimmi*. The original dhimmis were Christians and Jews who got to keep their religion, but lived in a totally Islamic culture. Today a dhimmi is a kafir who apologizes for Islam.

Part 1

The story of Islam starts with the Jews since Islam is a Jewish heresy. The Koran endlessly adapts Jewish stories such as those of Moses and Noah to show that Mohammed is the prophet of Allah. The Ten Commandments is a good place to start looking at Islam.

Ten Commandments – Religious

Do not have any other gods before Me.

Do not make an image or any likeness of Me

Do not swear falsely by the name of the Lord.

Remember the Sabbath day and keep it holy

Ten Commandments – Ethical

Honor your father and your mother

Do not murder

Do not commit adultery.

Do not steal.

Do not bear false witness against your neighbor

Do not covet your neighbor's property.

They fall into two categories—religious and ethical. The only religion that follows all the religious commandments is that of the Jews. Christians do not follow the Sabbath commandment and some would argue that the Catholics and Orthodox sects use images and violate the image commandment. Hindus, Buddhists and atheists don't follow any of the religious commandments. There are no two religions that agree on the Ten Commandments.

Humanity cannot agree on religion

But let's look at the ethical commandments. Jews, Christians, Hindus, Buddhists, and most atheists agree that lying, theft, murder, sanctity of family, and lusting after other people's property is bad behavior.

Upon reflection, all of these prohibitions prevent harm to others. We don't harm others and we don't want to be harmed. We all want to be treated well and this is the best way to treat others, hence the Golden Rule:

Do unto others as you would have them do unto you.

The Golden Rule is an ethic of unity. Everyone is treated the same - one ethical system for all people. This has been said in many ways in many cultures, but there is one doctrine that does not agree with these ethics — Islam.

Islamic Ethics

What are Islamic ethics and where do we find them? Everything in Islam is based upon the Koran (what Mohammed said that his god, Allah, said) and the words and deeds of Mohammed (called the Sunna). A Muslim repeats endlessly, "*There is no god but Allah, and Mohammed is his prophet.*" The Koran repeats again and again that Mohammed is the model or pattern for the ideal Muslim. A Muslim is not someone who worships Allah. A Muslim is someone who worships Allah exactly like Mohammed worshipped Allah. So every Muslim is a Mohammedan. There are absolutely no exceptions.

And where do we find Mohammed's words and deeds?

1. **The Traditions** (or *Hadith*) are collections of everything Mohammed did and said. The best and most honored Hadith is by Al Bukhari.

2. **The Sira** is the biography of Mohammed and is written by Ibn Ishaq. The Sira is to Mohammed as the books of Matthew, Mark, Luke and John are to Jesus.

There was not enough information in the Koran to create Islam. The *Sunna* (Hadith and Sira) define almost all of the doctrine of Islam.

The collection of *Koran*, *Sira*, and *Hadith* is called the **Islamic Trilogy**. The Trilogy contains the complete political doctrine of Islam. Christians have two sacred texts—Old and New Testament. Muslims have three sacred texts. For 1400 years, all three of these texts have only been read by Islamic religious and political leaders, but today these texts are easily understood.

The Trilogy overflows with ethical statements. (These are all from the Bukhari's Hadith)

Bukhari 9, 85, 83: Mohammed: *"A Muslim is a brother to other Muslims. He should never oppress them, nor should he facilitate their oppression."*

Bukhari 8, 73, 70 Mohammed: *"Harming a Muslim is an evil act; killing a Muslim means rejecting Allah."*

Bukhari 5, 59, 369: Mohammed asked, *"Who will kill Ka'b (a Jewish poet), the enemy of Allah and Mohammed?"* Bin Maslama rose and responded, *"O Mohammed! Would it please you if I killed him?"* Mohammed answered, *"Yes."* Bin Maslama then said, *"Give me permission to deceive him with lies so that my plot will succeed."* Mohammed replied, *"You may speak falsely to him."*

A Muslim should be a brother to other Muslims (not the rest of humanity). A Muslim should not kill another Muslim. A Muslim may lie to kafirs to advance Islam.

So for Islam the ethical statements are:

Do not kill another Muslim

Do not steal from another Muslim

Do not deceive another Muslim

Islam states that a kafir can be killed, robbed, raped and deceived if it will advance Islam. A Muslim does not have to lie, cheat or kill a kafir, it is an ethical option.

Islam divides the entire world into Islam and kafirs and has two sets of ethics, one for Islam and another for the rest. The Golden Rule has the equality of all humanity as its basis. It is not: Do unto some people, as you would have them do unto you, but do unto all people as you would have them do unto you.

Islam denies the universality of the Golden Rule because Islam starts with the division of the entire world, all humanity, into two different groups—Islamic and non-Islamic. Every aspect of Islamic ethics is based upon this separation. Having two distinct groups leads to two different ethical codes. Said another way, Islam has dualistic ethics.

Deceit, violence and force are optional actions against the kafirs. Believers are to be treated as brothers and sisters. Islam's ethics are based upon:

Good is whatever advances Islam.

Evil is whatever resists Islam.

Part 2

The Origin of the Politics of Islam

Mohammed preached for 13 years in Mecca and only acquired about 150 followers. Following the death of his protector and uncle, the wealthy class of Mecca ran him out of town. He left with his followers and went to Medina - a town located less than a hundred miles from Mecca in what is now Saudi Arabia. There he preached for another year and obtained a hundred or so more followers.

In order to support himself and his followers, he sent men out to rob caravans from Mecca and generously distributed among them the wealth they brought back, keeping a portion for himself. Parts of the wealth obtained from these raids were captives which Mohammed also distributed among his men as slaves and in some cases as wives. Slaves who agreed to convert to Islam were freed. Mohammed was never motivated by money as much as by power. He considered money a tool that could be used to fund jihad and to support his followers.

At the same time, Mohammed moved from the strictly religious or spiritual practice of Islam into a profoundly political mode. Suddenly the new Islam became popular. It was not simply a religion that would assure the poorest of the poor a place of honor in a gilded paradise, but a political system that could provide them with wealth, sex and power, all to be had for the taking from the kafir.

The word of Allah, as received and reported by Mohammed, is divided into two records. The Koran of Mecca

was based on religious precepts. The Koran of Medina, however, became clearly political in scope and direction.

The belief that only Muslims are protected by Allah meant that kafirs were not afforded the usual considerations of morality, such as equality, honesty and compassion. Examples we see from Mohammed's life show that kafirs can be mocked, raped, cursed, threatened, tortured, killed, robbed or enslaved to advance the cause of Islam.

This dual system of ethics paved the way to jihad: a holy war undertaken as a Muslim duty and are reflected in the Islamic world view:

Dar al Islam, land of submission

Dar al Harb, land of war

In contrast, the prevailing kafir world view is that all people at some fundamental level are equal, although they are not necessarily the same. Not all people are of the same ability, although all deserve to be treated fairly, compassionately and honestly. The ultimate ethical statement is referred to as The Golden Rule: "Treat others as you wish to be treated." In this view "others" and "self" are equal and all of humanity is to be accorded the same consideration. This is the ideal. We frequently fail to live up to the ideal, but is the ideal nevertheless.

The dual ethics of Islam are not as simple as separate set of ethics for the kafir. What makes political Islam so effective is that it has two stages of ethics for the kafir. It has the ethics of the Meccan Koran (written early and religious), and the ethics of the Medinan Koran (written later and political). Islam can treat the kafir well, but as an inferior (Koran of Mecca), or

treat him as an enemy of Allah (Koran of Medina). Both actions are sanctioned as sacred in the Koran. Islamic apologists always refer to the Meccan ethics.

The Two Civilizations

Ethics are of primary importance. Ethics determine how you treat someone else. The ethic of unity is the basis of democracy, the Declaration of Independence and the US Constitution.

It was the Golden Rule that led to the end of slavery. All civil rights was based upon the Golden Rule. Notice this is about politics, not religion. The Golden Rule goes beyond religion.

There are only two types of ethics-unity and dualistic. And so there are two civilizations-those based upon ethics of unity and those based upon dualistic ethics.

This is the crux of the matter. Christian, Jew, Hindu, Buddhist, Jain and most atheists subscribe to the Golden Rule. A Hindu has the same ethics as a Christian. Both are workers, hold family in high regard and don't lie, cheat or steal. Of course, some do, but they can be judged, shamed and condemned on the basis of the Golden Rule ethical system.

A Muslim is not subject to the Golden Rule, and so does not feel shame at the suffering of the kafirs. Take slavery, for instance. Christians can be shamed over slavery. Islam has a 1400-year history of slavery, including running the slave trade that sold the Africans to the Christians. There are no Islamic books that recall the slave trade in any detail and express any regret.

There has never been a book written where a Muslim recalls the historic suffering of jihad and has remorse or shame. Every history of jihad is glorious. Mohammed killed and enslaved the kafirs and established the ideal pattern for all Muslims. Mohammed never felt remorse or shame, so a Muslim feels no remorse or shame over any suffering caused by jihad.

This lack of regret or sorrow is what should be expected of a dualistic ethical civilization.

The kafirs cannot unite on the basis of religion, but we are already united on the basis of an ethics of unity. We just need to understand our common ethical ground. If we understand that we are all members of a unitary ethical civilization, we can also unite to defend ourselves against the attack by the dualistic ethical system of Islam.

Part 3

Islam and Political Islam

Throughout the world, Islam is perceived as a religion, but it moved quickly from strictly religious teachings into one of the world's most successful political systems. Political Islam has an unbroken 1400-year history and continues to spread rapidly today through immigration and population growth as well as military conquest. The most recent of these wars of conquest is that of the Islamic regime of Khartoum, which is actively engaged in a genocidal war against Sudanese Christians and Animists.

In its early years, the spread of Islam both as a religion and as a political and military force was explosive. Within ten years after Mohammed established an Islamic city-state in Medina he had absorbed the divided tribes of Arabia into one nation.

Religious vs. Political Islam -

Religious Islam is focused on Five Pillars:

Repeating the creed, "There is no god but Allah, and Mohammed is his final prophet."

Praying five times a day facing in the direction of Mecca

Contributing to charity to benefit other Muslims

Fasting during the month of Ramadan

Going on pilgrimage to Mecca

None of the Five Pillars includes the non-Islamic world. Jihad, which is incumbent on all Muslims, is sometimes called the Sixth Pillar, but the first five pillars are religious and jihad is political

Religious Islam strictly deals with Muslims. Political Islam is the doctrine that drives all Islamic policy about the kafirs.

Political Duality

In the Sunna, the part of the Trilogy that records Mohammed's actions, jihad, slavery, killing and oppression are clearly considered ethical when used to advance Islam. It is this "us" and "them" mentality that results in an ethical inequality, the duality that is inherent in Islam. And, according to Muslims, the laws of Islam are eternal and cannot be changed, reformed or altered. It is ordained by

Allah. It was not created by Man. It is permanent and it is universal and no one has the right to amend or reform it.

The Koran, the Hadith and the Sira all emphasize that the only politics recognized by Allah are the politics of Islam. From that viewpoint, all governments must become Islamic in order to preserve peace, because Muslims can use the violence of jihad on any Free who do not submit.

Mohammed was a master of this dualistic thinking. He used the tribal jealousies and conflicts to convert, conquer and unite on a global scale. Populations quickly recognized that they would fare better as Muslims under Islam, than as "others," or kafirs. While the kafirs are unimpressed by Islam's threats of Hell as the only hereafter available to kafirs, they do care about how they are treated ethically and legally in this plane of existence. However, Islam declares that all kafirs are second-class citizens.

In the Islamic Trilogy, the kafirs can be treated well only if they submit to the demands of Islam. The sacred texts of Islam are adamant that domination is the only way to treat the kafirs.

Stages of Duality

Islam has two modes of Koranic behavior-the Koran of Mecca and the Koran of Medina. In Mecca, Mohammed was weak and Islam was beginning and the Koran of Mecca is religious. In Medina, Mohammed became political and strong. So the Koran of Medina is political, violent, judgment and demanding.

Bear patiently with what the kafirs say, and leave their company without recrimination. Leave to Me those that deny the Truth, those

that enjoy the comforts of this life; bear with them yet a little while.
Koran of Mecca 73:10

Mohammed is the perfect Muslim. At first he was nice, then demanding, then violent. Demanding as in: if you don't do what Islam dictates, first come the threats and then comes the violence.

So the "good" Muslim is a Meccan Muslim.

In Medina Mohammed transformed the religion of Islam into a political system. Killing, theft, and rape became sacralized. He became powerful and the Koranic message changed. A terrorist follows the Koran from Medina.

Prophet, make war on the kafirs and the hypocrites, and deal sternly with them. Hell shall be their home, evil their fate. Koran of Medina 66:9

These Koranic verses contradict each other. How do you tell which one to follow? Simple. According to the Koran, the later verse replaces the earlier verse. And where ever there is contradiction, the Koran of Medina abrogates the Koran of Mecca.

But knowing which verses to follow is much more complicated than that. The "nice" Koran of Mecca is still to be used if Islam is weak in political power. When Islam has the strength-force is the answer; use the Koran of Medina. All verses can be used as needed. The Koran is duality.

The Koran also establishes a different form of logic. Since the Koran is both true and contradictory it violates the normal rules of logic. In unitary logic if something is contradictory it is false. But the Koran is contradictory and true. This is

dualistic logic. So Islam operates under a different form of reasoning than the rest of the world.

The Practice of Islamic Politics

The practical outcome of this dualistic thinking in government by Islam is the following:

Force, pressure, demands, and violence are always options.

Sharia (Islamic) law must replace all other forms of law and government

Jihad must be practiced

Jihad must be everywhere, in all aspects of private and public life in the *Dar al Harb* (land of war)

The jihadists must imitate history's model of the perfect political Muslim: Mohammed.

Islam is not just the faith of another immigrant group. No, political Islam is here to islamicize us. Our culture must submit to the culture of Islam. That has been Islam's mandate towards every other culture for 1400 years, and here and now it's no different. Islam is devoted to an unchanging doctrine, to follow Mohammed's plan until all the earth is Islamic. This goal is repeated stated in the Koran, the Sira and the Hadith. In short, all Muslims agree with the goal; they just differ on which method of the duality ethics-peaceful tactics or violent ones-is the most efficient way to reach the goal of dominance.

The political nature of Islam is to control 100% of the public sphere: the media, books, poetry, music, art, the law, constitutions, dress, food, the courts. If something is in the public domain, then Islam must control it. That means this

book or anything that stakes out fundamental rights of the kafirs is forbidden by Islam.

Political Islam has another feature. It never acknowledges and never apologizes. In the last 1400 years jihad has killed more than 270 million of the kafirs, yet political Islam denies having killed a single soul. Islam denies its role in slavery, even though every black slave sold to a white man was wholesaled by a Muslim. Islam has even carried on the slave trade in the 20th and 21st centuries and has never made a single acknowledgment or apology; there is no guilt. Muslims feel shame if they fail but never guilt about their successes. After all, their ethical doctrine supports all of their positions.

Part 4

Jihad

The dualistic ethical system of the Islamic Trilogy prepares the foundation of jihad with one set of ethics for Muslims and another set of ethics for the kafirs. So, there are two ways to deal with the kafirs. One is to think of them as inferiors but act in a kindly way. The other is jihad.

Jihad is a unique word. Its actual meaning is struggle or effort. Islam speaks of two types-the lesser jihad and the greater jihad. The greater jihad is spiritual effort or internal struggle, to stop smoking, for example, or control one's greed. Only 3% of the Hadith Bukhari recorded about jihad refer to the greater jihad. The rest, 97%, of the Hadith about jihad are about war.

The Fundamentals of Jihad

The following hadith summarizes all the key elements of jihad. (Notice that only the fourth item, the Day of Resurrection, is purely religious in nature). It tells us that the whole world must submit to Islam; kafirs are the enemy simply by not being Muslims. To achieve this dominance, Islam may use terror and violence. It may use psychological warfare, fear, and theft. It may take the spoils of war from kafirs. Violence and terror are made sacred by the Koran. Peace comes only with submission to Islam.

Bukhari 1, 7, 331 Mohammed: "I have been given five things which were not given to anyone else before me: Allah made me victorious by awe, by His frightening my enemies for a distance of one month's journey. The earth has been made for me and for my followers a place for praying and a place to perform rituals; therefore, anyone of my followers can pray wherever the time of a prayer is due. The spoil of war has been made lawful for me yet it was not lawful for anyone else before me. I have been given the right of intercession on the Day of Resurrection. Every prophet used to be sent to his nation only but I have been sent to all mankind."

The story of the Trilogy culminates in the dominance of political Islam. The Trilogy teaches that Islam is the perfect political system and is destined to rule the entire world. The governments and constitutions of the world must all submit to political Islam. If the political systems of the kafirs do not submit, then force, jihad, may be used. All jihad is defensive, since refusing to submit to Islam is an offense against Allah. All Muslims must support the political action of jihad. This may take several forms - fighting, proselytizing or contributing money.

The Trilogy lays out the complete strategy, tactics, and vision of political Islam and jihad. Much of the Trilogy is about how Mohammed dealt with those people who disagreed with him. Violent political action with a religious motivation was taken against kafirs. Under Islam, their only political freedom was to submit. This legal inferiority is sacred, eternal and universal.

Duality of ethics was the basis for Mohammed's greatest single innovation-jihad. Jihad is dual ethics with sacred violence. The key religious element of the dual ethics is that Allah sanctifies violence for complete domination. The kafirs must submit to Islam.

In Mecca, Mohammed demonstrated the initial practice of jihad when Islam was weak: persuasion and conversion. When he moved to Medina, he demonstrated how jihad worked when Islam was strong: using immigration against inhabitants, creating political power by struggling against the host, dominating other religions, using violence, sowing division among the tribes, and establishing a government.

Jihad is civilizational war for two reasons. First, jihad uses every aspect of civilization as an element of war. Violence, education, fear, psychology, sociology, sex, population, immigration, public relations, corruption and religion are all used in jihad. Military force and terror are the smallest aspects of jihad. The second reason that jihad is civilizational war is that the purpose of jihad is to annihilate every aspect of the non-Islamic civilization. Art, history, law, dress, manners, names, education, customs, government, foreign policy, economics, and every other detail must become Islamic.

The greatest error in understanding jihad is to think of military force and terror. Jihad does not have to fit the Geneva Convention's rules. A jihadist is a civilian in the army of Allah and can move back and forth from soldier to citizen. Giving money to an Islamic "charity" is jihad. Writing a letter to the editor about how well Islam treats women is jihad. Having eight children is jihad.

The Koran could not be more clear - every Muslim is to be a jihadist. Jihad is laid out in all three of the Trilogy texts. There is no Islam without jihad.

Islam has been waging civilizational war for centuries. Before the Muslims arrived, Egypt and North Africa and the southern coast of the Mediterranean were Christian. There was a Buddhist monastery in Alexandria Egypt. Turkey was Buddhist and Christian. Persia-now Iran-was Zoroastrian. The Hindu culture covered an area of the world twice as large as it is now. Languages disappeared to be replace by Arabic.

When Napoleon invaded Egypt, he discovered that the Muslim population knew nothing about the pyramids or temples. The 5,000 year old culture of the Pharaohs had been annihilated. There is no longer a population of Buddhists in Afghanistan. Baghdad was once home to the oldest community of Jews in the world, brought there as Babylonian captives, today it is estimated that there are no more than a few dozen old, sick and infirm Jews left in Iraq. All cultures living within the borders of Islam are annihilated. People either leave or convert or die. There are no exceptions.

Once jihad has conquered a civilization, there is never another revolution. Even if the form of government changes,

it remains Muslim. The only time Islam has left an occupied territory has been because it was forced out by military might.

Rape as Warfare

Mohammed encouraged the rape of female captives after battles. This is reported in the Sira and Hadith and approved in the Koran. In jihad it is not considered rape to have forced sex with a woman as long as she is a kafir captive or slave. This is true even if she is married. In the Muslim world, the act is only rape when committed against a Muslim. Again, the dual ethics of Islam prevail.

Bukhari 3, 34, 431: One of the captives was a beautiful Jewess Safiya. Dihya had her first, but she was given to Mohammed next.

4:24 Also forbidden to you are married women unless they are your slaves or captives.

Rape was one of Mohammed's tactics of conquest because it worked. Forced sex with women whose protectors had been killed was considered supreme domination. It was also a humiliation to the women's male relatives and husbands who had not been killed. If a woman is captured, raped and absorbed into the captor's environment, her helplessness renders her totally compliant and her submission is complete. To protect her children from slavery, many widows and rape victims readily agreed to conversion and their children were raised as Muslims.

Forced sex is far more than rape in political Islam. It is a method of war, a tactical strike which is not a crime because it is jihad. It is not a sin. It is practiced against the kafir and is sanctioned in the Trilogy of the Koran, the Sira, and the Hadith.

Part 5

The Tears of Jihad

After failing as a preacher/prophet Mohammed turned from religion to politics and jihad. His political plan worked and he conquered all of Arabia. Islam has been at war ever since. These figures are a rough estimate of the death of kafirs through the political use of jihad.

Africa

Islam ran the wholesale slave trade in Africa. Roughly, for 25 million slaves delivered to the market, we have the death of about 120 million people. **120 million** Africans killed

Christians

The number of Christians martyred by Islam is 9 million, while another 50 million died in wars by jihad. **60 million** Christians killed

Hindus

The country of India today is only half the size of ancient India, due to jihad. **80 million** Hindus killed

Buddhists

Jihad killed the Buddhists in Turkey, Afghanistan, along the Silk Route, and in India. The total is roughly 10 million. **10 million** Buddhists killed

Total **270,000,000** killed.

This gives a rough estimate of 270 million killed by jihad.

The civilizational war of Islam against the ethics of unity has been very successful. Ethics of unity have been eliminated from North Africa, Iraq, Syria, Lebanon, Turkey, Pakistan, Bangla Desh, Afghanistan and Central Asia. Jihad works and works well.

Islamization of a Culture

The Sira gives a dynamic picture of how Islam enters a culture. When Mohammed started preaching in Mecca, he did not encounter animosity. Islam was portrayed as a logical continuation of the native Arabic religions. Then Islam claimed to be a "brother religion" to Judaism. Next it became not just a better religion but the best, and all of the other religions were wrong. Islam was publicly confrontational, attacking every aspect of the host culture. Hostility developed between Islam and the Meccan culture of religious tolerance. The Meccans tried to placate the Muslims, but there could be no compromise. Islam turned increasingly to violence that culminated in a treaty of war with new allies in Medina.

When the Muslims immigrated to Medina, the Immigrants were peaceful. But when the Jews said that Mohammed was not a prophet in the Jewish tradition, Islam became hostile. Up to this point, the process of Islam in Medina was the same as in Mecca.

The Immigrants were very poor and there was little growth of the religion. In Medina Mohammed found a way to obtain money and settle old scores with the Meccans who had never submitted to Islam. The solution was political-jihad against the Meccans, the Jews, and their neighbors. By jihad, political Islam conquered all of Arabia in nine years.

The Reform of Islam

When people first learn about the actual doctrine contained in the Trilogy, a frequent response is that Islam needs a reformation like Christianity had.

First, what does it matter if the religion reforms or not? It is the politics that produce fear.

The doctrine of Islam is proclaimed to be eternal, universal and perfect. 'Eternal' means 'unchanging and final'. Mohammed is the final and last prophet of Allah. Universal means that it applies to all of the world and perfect means that the doctrine needs no change.

A huge problem with proposing Islamic reformation is its amount of political doctrine. About two thirds of the Koran of Mecca deals with condemning kafirs to Hell for merely disagreeing with Mohammed. Over 50% of the Koran of Medina deals with hypocrites and jihad against kafirs. Nearly 75% of the Sira deals with jihad. About 20% of the Hadith by Bukhari is about jihad. Politics is the majority of the doctrine and it is all violent. Removing this doctrine would destroy political Islam. There is no Islam without politics.

Kafirs propose an Islamic reform based upon the idea that the horrible acts of Islam are medieval, tribal customs and in modern times we don't do that kind of thing. They are a thing of the past.

But for a Muslim, the Koran is perfect and eternal. And the Koran relentlessly advances the idea that the Sunna (the words and deeds of Mohammed) is the ideal mode of Islamic behavior. Both the Koran and the Hadith are very clear that the medieval tribal actions are the ideal for humanity and

rather than being put in the dust bin of history, they are the perfect guidance for today.

The dilemma of removing medieval tribalism is that much of the Trilogy is medieval tribalism. So if you reform political Islam by taking out the old tribal doctrine, where do you stop? What is the guidance for which old, tribal acts of Mohammed are not applicable for today? You can't take it all out. Without medieval tribalism there is basically no Islam.

And what body of Islam has the authority to reform it? There is no such authority. Some group of Muslims might decide to drop all of the violent and oppressive political doctrine, but what authority would they have to tell any other Muslim to follow them?

Why would any Muslim want reform? Demographic jihad (immigration and high birth rates) will cause Europe to be Islamic in less than a century. Islam is winning. Why reform a winner?

Islam is detailed down to the smallest action of life and living. And there is a vast quantity of detail that allows very little room for interpretation or change, let alone reformation.

There is the matter of Islamic dualistic ethics. How do you reform the ethical system that is at the core of Islam?

And lastly, Islam discourages criticism of another Muslim or the doctrine. Self criticism of Islam is simple not done. All fault always lies with the kafirs. How can there be reform without self-criticism?

The doctrine of Islam cannot be reformed any more than a triangle can be reformed by changing the number of sides. It is logically impossible. Islamic doctrine is defined as

unchanging and beyond reform. The Koran is perfect and eternal. Mohammed is the final prophet and the ideal model for all humanity for all times. The reformation of Islam is logically impossible due to the way the doctrine is defined.

The Real Islam

What is the real Islam? Radical Islam? Fundamentalist Islam? Moderate Islam? Meccan Islam? Medinan Islam? There is only Islam. Islam is like a rainbow, a full spectrum political system. Those who argue that the real Islam is moderate or that the real Islam is fundamentalist are like those who would say that a rainbow is red or green. A rainbow is not red, not green. No, a rainbow is all the colors. Islam is peaceful and violent. You can no more remove the aggression than you can remove the red from the rainbow. The Islamic political doctrine always has two choices because political Islam is profoundly dualistic.

This dualism cannot be removed. Dualism is at the core of the Islam. The Trilogy is perfect, permanent and universal. It cannot be changed. A Muslim may reform but Islam cannot.

The real Islam is the doctrine found in the Trilogy of Koran, Sira, and Hadith.

Sharia Law

Large parts of the Koran are legal code and form Islamic constitutional law. Since Muslims believe that these laws come from Allah and Mohammed they are of a higher order truth than any man-made laws. Therefore, Sharia law must replace all other forms of government.

Under Sharia law, all kafirs are second class citizens. Women can be beaten and slavery is allowed. And just as in political Islam, Sharia law cannot be reformed.

It is the long term goal of Islam to replace the US Constitution with the Sharia, since it contradicts Islam. For that matter, democracy violates Sharia law. Democracy assumes equality of all peoples. Islam teaches that a Muslim is a better person than kafirs and that the kafirs should submit to Islam. But in voting, a Muslim's vote is equal to a kafir's vote. This violates Islamic law, since a Muslim and a kafir are never equal.

Part 6

Who are the Kafirs?

The kafirs are condemned to Islamic Hell because we don't accept Mohammed as any kind of prophet or leader. We are the dhimmis, the slaves, and the slain of every continent. Unfortunately, the *kafirs* are the ignorant, the unknowing and the frightened. We don't know anything about the 270 million dead killed in the name of Allah. But consider the rest of our vast ignorance:

"Almost none of our diplomats and "experts" have never read any of the Trilogy, nor were they taught the doctrine of political Islam in college.

Jews and Christians do not know about the Arabian Annihilation (the elimination of all Jews and Christians from Arabia).

People don't know that white women were the slaves of choice among Muslims for 1400 years.

Our media and intellectuals do not acknowledge rape of the kafirs as a weapon of war.

Christians don't realize that they lost half their territory and 60 million people to Islam in Turkey, Syria, and North Africa.

Political Islam destroyed half of Hindu culture.

Political Islam annihilated most of Buddhist culture.

Islam destroyed all of the native religious culture of Africa in Islamic areas.

The theory and history of jihad are not taught in any military academy, foreign service school, or law enforcement school. The majority of our military, state department, and law enforcement personnel are ignorant and in denial".

These facts about political Islam are like a dead elephant at a tea party. It's not the elephant that is weird; what is weird is that no one refers to it. No one talks about it.

And the important thing about the kafirs, intellectual response to Islam is the same: we have done nothing; we know nothing. It is this nothing that must be explained.

The Acceptance of Ignorance

We know more about Mars than we do political Islam. Mohammedans have been killing, enslaving and raping for 1400 years and we ignore it. Why don't we even know we are ignorant? Denial. Profound denial.

We accept violence and fear from Islam. Any author who writes a book critical about Islam can share Salman Rushdie's fate-a death sentence by Islamic clerics. Here is the sick part: we don't protest. We show no outrage. How can we have come to this? Have we no sense of decency left? No honor? No shame? No common sense? Kafirs, accept violence and

fear from Islam without protest. This acceptance of violence is the sign of a profoundly molested psyche. Kafirs are the battered wife and molested child of Islam.

Violent molestation can cause complete denial.

Molestation of the Mind

Islam's explosive jihad that destroyed half of Christianity, Hinduism and Buddhism was pure violence. Now let's look at what manifests after violent molestation. The YWCA Rape Crisis Counselor Training Manual shows the following reactions are common among victims of rape and child molestation.

Disbelief: the victim has an incredibly hard time believing that the attacks took place.

Kafirs are in absolute denial that a history of political Islam even exists.

Fear: fear is the tool that the abuser uses to control the victim.

Islam has used fear against intellectuals since day one. The first person Mohammed had assassinated was a poetess who mocked him. Any public critic lives in fear.

Fear the attacker will return

When will the next attack occur? (Answer: when we give up looking for it.)

Guilt: the victim finds a way to blame him/herself.

It is our fault. We have not treated Islam in the right way. When we have better social policies, life with Islam will be good.

Branded: the victim does not want others to find out about the crime

Find a white person who knows that his ancestors were slaves for Islam or that Muslims paid top dollar to purchase a white sex slave in the Meccan slave market.

Humiliation: the victim feels shamed. The things that led to the abuse are hard to talk about.

The victims of jihad in the American immigrant community do not want to talk about the brutality that made them flee to America. Survivors are not bold. They are a beaten people.

Lack of control: during the attack the victim was helpless. This helplessness extends to dealing with the problem.

Where is the person who is optimistic about what can be done to deal with political Islam?

Anger: anger toward the attacker can be healthy. But frequently the anger turns inward.

Notice the rage and hatred in politics since 9/11. Everything is personal, hateful, mean, and spiteful. We don't discuss ideas; we assassinate character.

Powerlessness: things will not get better.

Pessimism in all things is the note of the day.

Kafirs are the abused children of Islam.

The Abuser

Look at the traits and characteristics of the abuser.

Denial: the abuser denies that the abuse ever took place.

Find a single Muslim who accepts any of the crimes committed in the name of Islam. Anyone killed by jihad was killed in self-defense.

Inadequacy: Abusers come off as arrogant and overly self-confident.

A Muslim is never, ever wrong. Muslims are the best of people according to the Koran.

Domination

The word Islam means "submit." The abuser expects submission on the part of the victim.

Inability to understand or recognize the problem: the abuser is the last person to admit he has a problem.

Islam never has any problems. All of Islam's problems are due to the kafirs.

Manipulation: the abuser wants to make the victim feel guilty.

Islam is the victim. Mohammed was always the victim. Study the Palestinian/Israel politics.

Obsessed with weapons

Have you ever noticed all the swords on Islamic flags and seals? The AK-47 rifle is even woven into Muslim rugs now.

We are all like abused children. Can we say that we fit the profile? Let's look at Islam's children one at a time and see how they manifest their abuse.

Part 7

Christians as Islam's Molested Children

The Orthodox Tragedy

Political Islam used a sword to take over Syria, Egypt, North Africa, the Levant, and Turkey. Before jihad all of this territory was predominately orthodox Christian. Peaceful Islam started killing and making the populations submit. They could convert or become dhimmis. (A dhimmi is a semi-slave. Dhimmis had no civil rights and paid special taxes.) This is still going on today. Over 2 million Christians were killed and enslaved in Sudan in the 20th century alone (Catholic, Protestant, and Orthodox combined).

What has the rest of Christianity had to say about the slaughter of the orthodox Christians? The great stain on Western Christianity is its denial of the suffering of its Orthodox and African brothers and sisters in Christ at the hands of the Muslims.

If you're a Christian, do you know what happened to the Seven Churches of Asia mentioned in Paul's letters? The last of the Seven Churches to be destroyed by political Islam was Smyrna in Turkey. While the Muslims rioted (one of their favorite political activities), burned Smyrna, and killed the Christians in 1922, a U.S. fleet sat in the harbor. The American Christians lifted not one hand. It was one of the many times Christians have stood by while Islam persecuted other Christians.

Christians are the abused children of Islam, due their denial of suffering and apologetics for Islam.

The Jews as Molested Children

According to the Jews, the Arabian Annihilation never happened in Jewish history. Why do Jews know so much about the Germans and the KKK and so little about Islam?

When you read the Muslim accounts of jihad today they are very clear that jihad is happening in Israel, Iraq, Kashmir, Sudan-but the Jews don't see it that way. They just have a "Palestinian problem", not jihad. There's no connection to anybody else.

Mohammed took their god (and transformed him), murdered them, enslaved them, assassinated them, raped them, and took their children. He exiled them, took their wealth and then made the remaining Jews work the land that he took from them and give him half of the income. The Jews were the first dhimmis, semi-slaves.

The Jews have complete amnesia and are in total denial about the Islamic destruction of the Jews in Arabia which is why the Jews are the molested children of Islam. The amnesia extends to life as a dhimmi under Islam in Turkey and Spain. They also don't recall how they were the first dhimmis and the best second-class citizens in all of Islam and how they willingly submitted.

The Hindus as Islam's Molested Children

Hindu culture did not have religious wars until along came Islam, with its massive killing, rape, theft, and cultural annihilation. Half the Hindu civilization is now gone-destroyed by Islamic imperialism.

In 1977, 2 million Bengalis were murdered and 100,000 Hindu women raped. There are regular jihadic killings in Kashmir region of India today.

Gandhi, the Hindu saint, showed himself to be a dhimmi in his dealing with the Indian Muslims. Much of India's Muslim

politics come from Gandhi's idealistic pacifism and will result in the final collapse of India.

Hindus watch Muslims in America and Europe introduce the glory of Islamic culture into the schools here. Islam took Hindu mathematics and sold it as theirs. Those Arabic numerals and math are Hindu numerals and math. The Hindu face is in the dust. Hindus don't want to talk about jihad and struggle to make Gandhi's pacifism work. Hindus are in a state of denial and are another of Islam's molested children.

The Buddhists as Islam's Molested Children

If Buddhist cultures could be tough and survive when attacked, Buddhism would be the world's second largest religion.

The first Western Buddhism was in what is now Afghanistan. The Buddhism in Afghanistan was practiced by Greeks who had come with Alexander the Great. There was also a strong Buddhist presence in Turkey and a Buddhist monastery in Alexandria, Egypt.

The entire silk route was Buddhist. Then along came jihad. Political Islam struck and killed each and every monk and nun. Once again, Islam destroyed another culture. But do Buddhists remember? No. Do they want to know? No.

Currently Islam is destroying Buddhism in the Himalayas and mountainous areas northwest of India, Bangladesh, and south-east Asia. American Buddhists neither know nor care about this loss of Asian Buddhist culture. Knowing about it would only produce a helplessness since Buddhism limits

what can be done against Islam or any other aggressor. In the political arena, Buddhists are all compassion and no wisdom.

Buddhists are the most profound of all of the deniers of jihad.

Intellectuals as Islam's Molested Children

Since day one, the Western intellectual has been ineffectual in resisting Islam. The roots of Western thought about Islam are in the rapid conquest of half of Western culture 1400 years ago. Jihad exploded when the Roman/Byzantine Empire was in a state of degeneracy and decay. The West, weak and enfeebled, reeled from overwhelming shock when its culture was destroyed, creating a foundation of fear and denial. This fear manifested in the failure of the Western intellectual to even name the enemy. When you read early Western accounts of that time, you never read of Islam or jihad. All references are to Arabs, Turks, and Moors. There was never a real understanding of political Islam's foundations. We never understood their political doctrine.

Ignorance

In the late 18th century we studied a weakened Islam that was exotic and romantic to us. Since Islam posed no threat, we didn't see any need to look at its brutal violence. Modern history shows no horror at Islam's bloodshed, rape, enslavement, and destruction of cultures. It almost seems written with the assistance of opiates; all the victims' suffering is vague. The intellectuals are disconnected and in total denial. The Western attitude towards Islam results from an intellectual molestation.

In Foreign Affairs and other intellectual journals, the analysis of Islamic politics is devoid of any reference to the foundational documents of Islam, the history of jihad, and Islamic foreign policy. All the analysis is purely Western in nature and completely disregards the core values of Islamic politics. It violates their doctrine of political correctness and multiculturalism to criticize Islamic politics from its source documents.

Imbalance

Why have intellectuals sliced and diced the Bible and Christ but uttered nary a critical word about the Koran and Mohammed? Where is the technical and systemic analysis of the Koran as though it is just another historical document? Find one critical paper of thought about Islam at Harvard. Why are all university opinions of Islam written or vetted by Muslim scholars?

Fear

Every single artist and intellectual who opposed Mohammed was killed or fled Arabia. Intellectuals in both Europe and America have been threatened and murdered.

How refreshing it would be if even one college professor or media writer ever hinted that this type of action was wrong. How remarkable it would be if media criticized Islamic threatening and killing of intellectuals. Our intellectuals are so timid and fearful. The Mohammed cartoon riots showed how afraid our intellectuals are and willing to do anything to appease the abuser. If Islam objects to political cartoons then the media won't publish them and will even find reasons to justify the cowardliness.

Kafir intellectuals are the molested children of Islam who deny the history of Islam and are ignorant of the doctrine of political Islam.

Part 8

Blacks as Islam's Molested Children

Let's run down the generally accepted history of race in the U.S. White men captured Africans, then brought them to the U.S. and sold them as slaves. Wrong: when the white slavers showed up on the west coast of Africa, they didn't capture Africans. They looked them over in the pens, gave the African slave traders their money, got their bills of sale, and loaded their purchases into boats.

The African slave traders were Muslims. Their ancestors had been plying the trade of war, capture, enslavement, and sale for a thousand years. Mohammed was a slave trader. Long after the white slave traders quit, the Muslims continued their African slave trade up into the 21st century.

Sacred Slavery

Islam is so very clear about slavery. The Arab has many words for slave. But he has only one word for blacks- *abid*. The word serves for both black slave and African. Islam has another word for white slaves-*mamluk*. Arabic has more words for slaves than any other language.

Mohammed was a slave trader, and the survivors of jihad were war booty. The Hadith contains a full legal and philosophic system of slavery. The Hadith have many sacred examples of how the slaves were traded and what was done

with the children, women (frequently raped), and men who survived. Muslims took slaves from all cultures.

Slavery is a constant image in the Koran and the Hadith. Mohammed called himself and his followers, slaves of Allah. One of the most common Arab names is Abdullah, slave of Allah, Mohammed's father's name.

What about modern Africa? How can black leaders not see what is happening as Islam carries out its sacred violence? Why aren't the black columnists, writers, professors, or ministers speaking out? They are in total denial. They are the molested children of Islam.

The one thing whites and blacks have in common is that their ancestors were enslaved by Islam, and both are too ashamed to admit it. Molested black and white children of Islam. It is our shame, a secret shame.

Our Ignorance

Blacks, whites, Christians, Jews, atheists, Buddhists, Hindus, artists, intellectuals, and animists have all been brutalized by jihad and political Islam. Their reactions have all been identical to that of an abused child. Each and every one denies the events, refuses to teach the history, are profoundly ashamed, and try to placate the abuser, Islam. Each group of victims knows almost nothing about the other's suffering. All are afraid and even more afraid to admit it.

There are two more reasons for our ignorance-logic and ethics. People from a culture with ethics of unity find it almost impossible to actually understand Islam with its dualistic ethics.

The third barrier to understanding Islam is that Islam uses a different form of logic, dualistic logic. So we find it hard to understand a civilization that has a different way of thinking and feeling than everyone else.

Dhimmitude

Today the formal political status of dhimmi (a semi-slave who serves Islam) has been replaced by dhimmitude, the intellectual submission to Islam. One of the characteristics of a dhimmi under the fourth caliph, Umar, was that a dhimmi was forbidden to study the Koran. The chief mark of dhimmitude today is ignorance of the Koran, the Sira and the Hadith. The ignorance of our thinkers and historians about Islam is profound.

A dhimmi's second characteristic is attacking his natural allies. This is just one example: when Hindus are talking about jihad, they will frequently turn to criticizing Christians. This is due to impotence. It is like the husband who abuses his wife when he has a bad day.

A dhimmi's third characteristic is to try to make the situation with Islam better. This is done by complete denial of current events and arguing that Islam can be reformed or is not really so bad.

Our studies never mention the political doctrine in the Trilogy. The media discusses Islam in terms of political correctness, and multiculturalism. History courses don't teach about the civilizational annihilation due to jihad. Black history doesn't refer to the 120 million Africans destroyed over 1400 years of jihadic predation that fed the slave trade up to today. Religious leaders placate imams in public gatherings and

have no knowledge what the imam actually thinks of them or their religion. Political thinkers do not even know Islam as a political force.

The problem with this ignorance is that our leaders are unable to help us. They do not understand that Islam is a civilization based upon the ideal of dualism, whereas our civilization is based upon the ideal of the ethics of unity. Our intellectuals cannot explain what this difference has meant in the past or what it will mean for our future.

In order for our civilization to survive, our leaders must understand the Trilogy and its impact. They must learn to think outside the politically correct, multicultural box of our media and universities. They must learn to connect the dots and see the systemic pattern of events based upon the Trilogy. The events of 9/11, the Mohammed cartoon riots, the London bombings, beheadings in Baghdad, the death fatwah against Salman Rushdie, and the killing of Daniel Pearl are all based upon the Trilogy. Know the Trilogy; know Islam.

Our historians must acknowledge the Tears of Jihad.

The Good Muslim

Here is the theory of the "good" Muslim. There are good Muslims and extremist Muslims. You can't judge Islam by a few extremists or even a lot of terrorists.

There are 1.3 billion Muslims. If you are going to measure Islam by individuals you will have to meet and talk with a lot of them, not just the handful you may know. That is the beauty talking about the doctrine. The doctrine stays the same everywhere and is constant over time. Every Muslim can interpret the doctrine as they see fit, so Muslims

differ. But in the end, every Muslim is driven by the doctrine.

But let's talk about Ahmed, the good Muslim at work. Ahmed is a professional engineer. He says that terrorists are not real Muslims. His wife does not wear a burka.

It is the whole of Islam that we must measure. Even in Mohammed's day of full jihad, only some of the Muslims were out killing, stealing, raping, assassinating, slaving, kidnapping, and terrorizing. Others were back at home, doing whatever one does at home.

It has never been that every Muslim was a jihadist. But at any time that is always an option. Jihad is always an option for every Muslim.

So yes, Ahmed, the professional engineer at work, is a nice man. Where he differs from the nice Christian, Jew, Hindu, Buddhist, or atheist, however, is that Ahmed has another ethical option open at all times.

Remember that a good Muslim is commanded 14 times in the Koran to remember that a Muslim is not actually a friend to the kafirs. To the extent that Ahmed is your friend, he is not a Muslim. To the extent that Ahmed is a Muslim, he is not your friend. After all, you are kafir.

Koran 3:28 Believers should not take kafirs as friends in preference to other believers. Those who do this will have none of Allah's protection and will only have themselves as guards. Allah warns you to fear Him for all will return to Him.

Mohammed is the perfect model for a Muslim. Mohammed's uncle adopted him, raised him, taught him the trade of being a businessman, and protected him from harm.

But his uncle never converted and Mohammed cursed him to Hell when he would not convert on his deathbed. Mohammed would be friendly to try to convert or get a favor, but he never, ever favored a kafir over a Muslim. He was never an actual friend to a kafir.

At any time that it is needed to advance Islam, Ahmed may be deceitful. He will also give money to Islamic charities that fund jihad. In political matters he will always come down on the side of Islam. And he will say that a terrorist is not a real Muslim. But according to the doctrine of political Islam both the terrorist and Ahmed are real Muslims.

So the question is how many Muslims follow which Koran? The same person can use either the Koran of Mecca or the Koran of Medina when needed. Islam will now and forever contain "good" Muslims who are kind and "bad" Muslims who are oppressive and confrontational. You can't have just "good" Muslims.

Within the secret heart of every "good" Muslim is the Koran of Medina and jihad. Ahmed's constant desire is to be more like Mohammed, who never had a kafir friend. Ahmed will always be one of those "moderate" Muslims who do not rise up and condemn or "rat out" the terrorists. And at all times and in all ways, Ahmed will support Islamization of our culture.

This problem of friendship is at the heart of the evil of dualistic ethics. It is this problem that members of the ethics of unity find the hardest to fathom. Most of the kafirs just cannot believe that someone with dualistic ethics is only being friendly, not a real friend. Ahmed, the person, may

actually be your true friend. But, Ahmed, the Muslim, is forbidden to be your true friend.

Part 9

The Near Enemy

We have two sets of enemies. The far enemy is the politics of Islam. The near enemies are the dhimmi apologists, fueled by ignorance and multiculturalism and political correctness.

Our universities present Islamic history as a glorious triumph. Humanity's greatest moment came in the Islamic golden age. The Crusades were Western evil. Cultural self-loathing manifests in showing the history of the West as oppression and Islam is seen as liberating. Women's oppression under Islam is seldom discussed in feminist classes. Israel is condemned and jihadists are presented as "freedom fighters". Christianity is criticized, Islam is praised. Leftist/liberal/progressive intellectuals give frequent speeches at universities while conservative speakers are sometimes forbidden to speak or toughs are allowed to drive them from the stage.

The dhimmis and the oppressed do not exist in universities. Muslims dictate what will be said about Islam in textbooks.

The news media rarely publishes anything about the Islamic doctrine. Most Islamic terror is never mentioned. The dots are never connected. Each event of Islamic violence is seen on its own and never as part of a pattern. The media love

to follow up any bad news about Islam with Muslims speaking "nice".

The near enemy finds good reasons not to publish Mohammed cartoons, and find reasons to feel good about being a dhimmi. The near enemy criticized the Pope when he gave a historic quote about Islam's violence even when Muslims killed Christians in protest and called for the Pope's death.

A public policy of political correctness and multiculturalism forbids criticism of Islam as being racist and violent.

Pacifism

The elites have a solution for Islam. War is evil and causes suffering. If you treat people well, they will treat you well. This is a logical fallacy that if we treat others well they will treat us well. That is true, if and only if, they follow the Golden Rule.

So if the Golden Rule inspires you to be non-violent and if the person you are dealing with also practices the Golden Rule, all is fine. But if the other person doesn't follow the Golden Rule, then they can take advantage of you.

Let's take three brief historical examples. The Buddhists of ancient Afghanistan were the descendents of Alexander the Great's warriors. The warriors had been converted to pacifism by Buddhism. Along came Islam and killed every single pacifist who would not convert to Islam. The result is that Buddhism was annihilated in Central Asia.

Martin Luther King applied Gandhi's non-violence to civil rights and it worked. Why? American culture was infused with the Golden Rule and we changed. If Martin Luther King

had tried non-violence in Mecca to protest Arabia's religious apartheid, he would have been imprisoned or driven out. Islam does not follow the Golden Rule.

Gandhi used non-violence to shame the British over their rule of India and it worked since the British honored the Golden Rule. But when India practices tolerance with Muslims in India, they get taken advantage of every time.

Pacifists are idealists, not pragmatists, so they claim that any historical failure of pacifism is due to the fact that they just were not pacifistic enough.

All pacifists are social parasites. Every pacifist lives in a nation that was created by blood, since every nation's borders were a result of a violent struggle. Every pious pacifist depends upon someone else to do the dirty work of violence to protect them.

Pacifism can be seen as the societal version of AIDS. AIDS destroys the body's ability to defend itself against infections. Pacifism destroys a society's ability to defend itself against aggression.

Politics is a matter of perception. What pacifists don't know is that Islam sees them as not as a kind and reasonable people, but as dhimmis. Dhimmis are indistinguishable from pacifists. They both submit to Islam on whatever issue is at hand.

An Ethical Basis for War

Let's define the situation:

- *Islam has a dualistic ethical system that denies the nature Golden Rule. It posits that all people are not equal.*

- *Islam is a dualistic political system that divides all the world into believers and non-believers.*
- *Islam has an eternal, universal mandate to annihilate all political systems based upon the ethics of unity.*
- *Intimidation, demands, and violence may be used against the kafirs.*
- *270,000,000 kafirs have been killed by political Islam. Over half of Buddhism, Christianity and Hinduism have been annihilated by political Islam*
- *Islam cannot be reformed.*
- *Compromise is only a step towards dhimmitude.*

There is no compromise that is logically possible between dualistic ethics and ethics of unity. There is no halfway point between honesty and deceit, freedom and slavery, equality and dhimmitude.

So the choice is between submission and annihilation or war and freedom. The third choice is dhimmitude, or a slow death, since every dhimmi population becomes Islamic over time.

We propose that to preserve our ethical civilization we must defeat political Islam. The question is: how shall we conduct this war?

Part 10

Strategy -- A Way to Defeat Political Islam

Moral Purpose

Before we discuss strategy, we must declare our moral purpose. Our moral purpose is to defend the very existence of

the culture of the Golden Rule, an ethical civilization, from the 1400-year assault by the dualistic ethics of political Islam. We must stop the continued killing of kafirs, the enslavement of humanity and the spread of terror by Islam.

The Situation

Islam represents 20% of the world's population and is growing. Islam is united, has a vision, a strategy and successful tactics.

Political correctness and multiculturalism rule our world. Our government will not help in this war and instead gives aid and comfort to the "minority" Muslims. Our government is staffed by multiculturalists who will give every edge to Muslims. Our schools have been occupied by the Muslim Brotherhood and the dhimmi leftist professors.

Kafirs are divided into Christian, Jew, Hindu, Buddhist, atheist, conservative and liberal. Each of the divisions has further divisions. The relations between the groups are marked by historical rivalries and hatreds. No group comprehends the suffering of others at the hands of Islam. So not only do none of the victims know their own story, they do not know the story of the others.

The Muslims have a great momentum. They are taking over by birth and immigration. We have fewer children while Muslims have huge families. Osama bin Laden has 53 children. Demographic statistics show that France will become Islamic in the year 2020. Run the population numbers.

Islam knows us well. Islam knows our history, secret shame, rivalries and hatreds, weaknesses and divisions. Kafirs don't know anything about Islam. We may fear and

dislike it but that is just "feelings", not knowledge. Our so-called experts (none of whom know the actual doctrine of political Islam) make apologies and tell us that all of Islam's problems are caused by our poor governmental policies.

We are filled with cultural self-loathing, demoralized, fatalistic, nihilistic, too fat and too rich. (Wealthy people are weak at war, they have too much to protect.) We have lost the mind of war and feel that "peace" is the moral high ground. We are pacifists in the face of jihad. Our artists extol the virtues of peace with no knowledge about what happens when peaceful people are vanquished.

A Strategy for the Weak

At this stage of our intellectual and emotional development, our strategies are limited. We are too weak to attack Islam and need an opening strategy for now.

First, we must learn the doctrine of political Islam. We must know the enemy. We must also know who our allies are and who the allies of Islam are. We have two sets of enemies-the far enemy, Islam, and the near enemy-those who apologize for Islam, the dhimmis.

The thought of actually attacking Islam is too frightening at this stage of the game. However, we can make flanking attacks on our enemy's allies, the apologists. Even dhimmis can think about attacking or pressuring the near enemy.

We can make a flanking attack on our enemy by attacking his strategies. We must expose Islam through its doctrine from the Koran, the Sunna (the Hadith and the Sira). According to Sun Tsu in *The Art of War*, attacking your enemy's strategy is the highest level strategy. And Islam's

strategy is laid out in the Trilogy. We now have the weapons, the books exposing their strategy.

Another principle of **Sun Tsu** is to shape the enemy. Islam always poses as a religion to cloak their politics. It is useless to attack a religion, so Islamic politics are under the radar. We must shape Islam as a political doctrine. We must attack the far enemy-political Islam. This means that we attack Mohammed, not Allah.

So we have a slogan for our opening strategy:

Build community

Expose the far enemy

Attack the near enemy

Community

We must form ourselves into a community. The term kafir civilization has been used in this work, but this is not an historic fact, it is just a concept. However, we must make ourselves conscious of who we are or we will lose.

When the Orthodox Church in Bethlehem was destroyed by the Palestinian jihadists in 2002, no one protested. The American Christians did not protest; the Hindus did not protest, nor did the Jews protest; the TV/ print media did not protest. But when a mosque in Iraq got hit by American fire, everyone knew it. All of Islam protested, along with their apologist allies. Moral: the Muslims are organized. Kafirs do not even know that they are kafirs, much less be organized.

This must change. There are many ways for this to change, but one that we need is a Web network community-call it kafir Web community.

The kafir Web community must carry out the functions:

Web site community

We have hundreds of Web sites that speak out against Islam. Each stands alone. There is an informal group of people who may visit different sites and carry information from one site to the other, but each site is an island unto itself.

Imagine that all of the anti-Islamic sites were members of a community site list-serve. In this way, Web site owners could communicate among themselves. This could serve two functions. One, we could mobilize, focus and coordinate tactics during special times such as the Mohammed cartoon attacks. Two, there are materials that it would be good for many to publish at the same time. For instance, if this pamphlet were to be spread by the site network to all the sites, then it could be read simultaneously across the globe. You get a much better strategic impact from speed and a broad front.

And who knows what else can happen as site owners communicate with each other?

Personal Community

At this time most people personally know only a few people from church or another social group who are working in some way against Islam. Even if you wanted to meet someone else from your town how would you do it? This is a geographic grouping. Another grouping could be writers, scholars, translators or jihad history buffs. We need a way to form special communities (actually the Web site community is a special case). We need to use the Web to form local communities.

The Swarm Community

We Kafirs usually act as individuals, but we must have ways to unite and attack as a pack or swarm. Islam does this with great effect. When they need e-mails or phone calls, they use the Islamic community, not individuals.

Swarm software would link a community of intellectual warriors with projects. As an example, a project could be to protest the way an event was portrayed in a newspaper. Let's further assume that the event came from a news-wire and so is in many papers. We need a way for one writer to send a letter to all of those who need it.

Local Politics

You live in a small town and wake up one day to find that Muslims, who moved here a few years ago, are pressuring and making demands to use the school for prayer during Ramadan. The ACLU howls if the Bible is taught in schools, but makes no protest about the Islamic school usage during Ramadan

Or: you live in a city and when reading the paper, watching TV or talking to a friend find out that Muslims are making demands that we change to accommodate Islam. You feel helpless and afraid. Everything about these events seems wrong, but no one in the media or government will even give guidance on how to protect our very civilization.

Multiculturalism says that even wanting to preserve your culture is biased thinking. Political correctness says that any talk about Islam that is negative or judgemental is hate speech or racist. We really don't even know exactly what it is we are

losing, but we are losing. We are losing a war that is not allowed to be spoken of.

We must form a political community. We must have organizations that work at the pure grass-roots. First and foremost, we need ways to teach people what is going on. Islam will make demands on every area of our lives. Education, politics, customs, medicine, art, law, funding will all have demands and pressure to change to be more Islamic.

National Politics

Saudi Arabia and other Islamic nations spend billions of dollars each year to spread Islam in the US. And what do we have to oppose this multi-billion dollar political organization with a 40-year head start? A few volunteers with no budget and no support. Who is going to win?

We must have national organizations that can support local politics. We must lobby about national issues such as immigration and the massive Federal welfare programs for Muslims. This means money. We must move from amateur status to professional status. We must also have state and local organizations that can deal with lobbying at the state and local level.

Friends and Allies

We are divided with many historical rivalries. Hindus dislike Christians who try to convert them. The rift between Jews and Christians is an old one. The Left is plagued by cultural self-loathing and disdain of Christians. Such is the nature of humanity. This is no problem, except for one thing; these rivalries prevent us from working together against our enemy, political Islam.

We must see the difference between a friend and an ally. We don't have to be friends. We don't even have to like each other. America and Russia were allies during World War II, but were never friends. We worked together for a common cause.

Let's take a real life example from the viewpoint of a Hindu. The Dalai Lama went to see the Pope at the Vatican in 2006 to talk about Islam. This was after the Pope had quoted a Byzantine priest who criticized Islam as being violent. Islam responded by rioting and killing.

Now the Dalai Lama is viewed as a friend by Hindus and the Pope is one of the hated Christians. But the Dalai Lama told the Pope that he should not stir up the Muslims and those "mischievous" jihadists. Mischievous? That is what you call a child who deliberately does something wrong. But for the Dalai Lama, killing and raping a nun is called mischievous. The Dalai Lama is a dhimmi and the near enemy. So, in actual fact, the Dalai Lama is a friend to the Hindus and an ally of Islam. The Pope is not a friend of the Hindus, but he is an ally against Islam.

We need to stop acting like hurt children and realize that Islam will destroy the Dalai Lama, the Pope, and the rest of us. We must start being allies or the kafir civilization will be annihilated like the Hindu civilization in Pakistan or the Christian civilization in Turkey.

The Ambassadors

To the end of healing our rivalries, we need to develop ambassadors. There are already people who attend multicultural events, but an Ambassador is very different.

Those multicultural events, frequently religious dialogs, are about making and being friends. (A dialog is a politically correct term that means no issues which actually divide people will be freely discussed.) An Ambassador is armed with the truth about the doctrine of political Islam and its history of annihilation. They also know every group's secret shame. An Ambassador represents one group to another for the purpose of making alliances between rival groups of Kafirs. Ambassadors set up frank discussions, not dialogs, between groups to strengthen alliances. If friendships are established, fine, but making allies is the point.

The Doctrine Project--Knowing the Far Enemy

The doctrine of political Islam is not common knowledge. How can we come to common solutions if we don't have common knowledge?

There are only two sources of knowledge about Islam-history and doctrine. The history is complicated in two ways. There are the separate histories of each religious and cultural group and most of the history has been deliberately forgotten-cultural amnesia.

The problem with the Islamic doctrine is that until the 21st century, it has been far too complicated for anyone except an imam, an Islamic religious and political leader, to understand. We are fortunate that the complete doctrine of political Islam is now available and can be easily understood.

The doctrine is the key to understanding Islam. And unlike the history, it is pure and uncorrupted as Islam has proudly kept every single word preserved for us to use for our own aims. Every action and thought of Islam is based upon the

Islamic Trilogy, Koran, Sira and Hadith. To know the Trilogy is to know the heart and mind of Islam.

One of the best ways of knowing the far enemy is to know the political doctrine and educate others about the essence of Islam. The doctrine has one overwhelming characteristic-it is intellectually, emotionally, and ethically repulsive. We must master the doctrine ourselves. It gives great power in thinking strategically and tactically. In debates you can easily prevail over any apologist for Islam.

We need to sponsor training sessions for ourselves. Some people can learn from reading alone, but others need a group to assist them. The trainings must also include how to use argument and persuasion to defend our civilization.

Spreading the Doctrine

We must do is to put the Islamic political doctrine in service to our own strategy: attack the near enemy and expose the far enemy. We must put the doctrine in front of:

Political leaders

Opinion makers in the media and universities

Military, law enforcement and intelligence officers

Bloggers and others active on the Web

Other opinion makers

This list divides itself into those we need to see in person and those we can reach by e-mail or phone. Political leaders fall into the category of personal visitation. Committees must contact and educate officials about the doctrine of political Islam. We should set a goal of a meeting with every Congressman, Senator, and every governor. At the meeting

we should express our fear of political Islam and our fear of officials' ignorance of Islam. The ignorance can be eliminated by reading the books detailing the doctrine. Others should be contacted by e-mail or letter and given a chance to receive the gift of books detailing the doctrine of political Islam and its history.

We must let Mohammed speak for himself to the leaders, officials and others.

The Curriculum Project--Knowing the Far Enemy

Our public officials, diplomats, military and the media are all advised and trained by the Middle East experts that are in our universities. The ideology of the universities is totally driven by explaining everything about Islam by its reaction to us. The political doctrine of Islam is never used to explain what is happening or predict what will happen.

A computer search of a dozen universities that have Middle East degree programs showed that not one degree program teaches the political doctrine of Islam. Their graduates study Arabic language, Arabic literature, architecture, and history. This is bigoted and illogical. Every act and word by Islam starts with the Koran and the Sunna. It is impossible to even understand Islam without knowing its view and motivation. So it follows that the doctrine of political Islam must be added to the knowledge base that every graduate has to learn.

A graduate of these programs can advise officials and never have the slightest clue as to what actually motivates Islam.

But one of the things that motivate our university elites is race and money. It goes like this: about 30 years ago Saudi Arabia started pouring money into our top universities. They funded chairs, gave donations to the departments, built buildings. But then came demands. Islamic departments must not be headed by white, kafir scholars. So, Muslim scholars became the ideological drivers in the university system. And the professors deferred in all ideological demands. They serve Islam as self-loathing dhimmis.

So whatever, Islam wants, Islam gets at Harvard and other universities. We are betrayed. Many of the universities are the near enemy.

We must create and implement curriculums at courageous schools that will teach a program based upon the actual doctrine of Islam. We must turn out students who can debate and write based upon the Islamic Trilogy. We must dominate the market place of ideas and produce young minds that are not dhimmi-zed.

This would be a rigorous academic curriculum. Graduates could read Arabic, know the Koran, Sira and Hadith. The history of the Islamic conquest of the universal ethical civilization would be studied. They would know the suffering of the dhimmi. Since they must be warriors, they must also study writing, speaking, logic and persuasion.

Curriculum at Public Schools

Every public school textbook that mentions Islamic history has been vetted by CAIR (a Hamas "civil rights" organization). To counter this, we must lobby to have the history of

the victims of jihad and dhimmitude be added to textbooks. We must let the pain of our ancestors be known.

Slavery and Curriculum

Every slave sold in America was wholesaled out of a Islamic slave system that had been in existence a thousand years before they started selling Africans to the Europeans. And Islam enslaved a million Europeans. All of this history must be added to the public curriculum. Islam must bear the historical burden that it deserves.

Women's Studies

Islam has a large body of doctrine about how to subjugate women. However, feminist studies never give a critical look at the doctrine. We must find ways to see Islam's doctrine about women is taught.

Part 11

Attack the Near Enemy

Public Events

Islam frequently is represented at some public event where they hold forth on the "beauty of Islam". Our scholar warriors must show up and pose difficult questions.

The Media

The news media is filled with misinformation about Islam. We must use letters-to-the-editor and guest columnists to correct and educate.

The letters to the media are an opportunity to be clever and harness all of our energies. In any such project we are

faced with two limitations. We are largely ignorant, that is, we don't have that many people who could be called warrior scholars. The second limitation is that we are not a community. Most people are isolated. We miss opportunities to use the force of numbers.

Let's take an example: in 2006 in Minnesota Somali taxi cab drivers said that they did not want to carry passengers with bottles of alcohol from the air port. The airport authority was going to compromise with the Muslims, but they got over 400 e-mails from all over the nation protesting the creation of a separate level of laws for Islam. One e-mail, no matter how well written, does not have the influence of 400 e-mails.

We need a way to:

Create a community of scholar warriors

Select strategic and tactical targets

Launch mass attacks against a target

The Swarm software would help do all of the above. We must learn to work together as an army of scholar warriors.

Knowing the Far Enemy-The Tears of Jihad

We need to attack Islam along two fronts. The first is its political doctrine and the second is the history of its victims. Our ancestors have suffered too much to be thrown on the trash heap of history.

The Recovery Project

We must use two sources to recover the lost history of the victims of jihad. The first source is obscure historical works. There are some good out-of-print books that need reissuing.

A second source of history is in other languages. The French have many works that need translation.

The out-of-print and foreign language books are the low-hanging fruit and easily picked. But there is another source of books -graduate students. Graduate students need thesis projects for masters and doctoral work. For a very small budget we can advertise grants and get top quality students to work and recover lost history. As an example, we could get African studies students to do work on the Islamic contributions to slave history.

Immigrant History

In Muslim countries, the kafir population is dropping like a rock. Countries that had a significant kafir population a century ago now have almost none. There are a handful of Jews left in Iraq. The people of the pharaohs, the Copts, are now only about 8% of Egypt's population. Where do they go? They converted or went to the West.

Political Islam says that we live in Dar al Harb, the land of war. Proof that we live in the land of war is found in the refugees from jihad here in America. They are invisible. No one wants to know their history or horror. The growth of political Islam by jihad is a terrible suffering for the persecuted. Not only are their families and friends gone, but their cultures are gone too.

The first tragedy thrust upon these refugees is to be persecuted because they are not Muslim. The second tragedy is that no one wants to hear their stories. We must record their suffering to honor the dead and for use as weapons of war against Islamic imperialism.

Propaganda

We must develop a culture of film, video and audio propaganda. Books are necessary, but we must also have other sources of information. A system of making films and videos that can implement our strategy of building community, knowing the far enemy and attacking the near enemy.

This means that we need to build a film, video, audio, and financial culture to produce war propaganda. We must also prepare propaganda that is directed towards the blue collar workers. None of the books written today are of any use for the working classes. Short audio MP3 files can be used for everybody.

The Status of the Far Enemy

At this time, not one element of this strategy has been implemented at any real political level. However, political Islam has every single element of their strategy in place at the global, national, state, and local level.

The Advantages of the Islamic Political Doctrine

There are only three ways to discuss Islam -- *Religion*, *culture*, and *politics*. You never make points by discussing religion. Their culture is their business. And the political aspect is all that harms us.

There are four ways to discuss Islamic politics: history, current practice, some Muslim's personal behavior, or doctrine.

Islamic history is almost unknown and has been suppressed by our own fears. This has been covered in the section on Molested Children of Islam.

Current practice is what we see in the newspapers and on TV. This source is largely biased by the media elites never reporting the big picture about Islam.

Judging Islam by any Muslim's actions is plagued by the question of how "Islamic" any Muslim is. There is only one solid simple ground to discuss Islam-its political doctrine as found in the Trilogy. It has many tactical advantages. Its facts can't be challenged or denied. Any arguments based upon doctrine can't be trumped. You can speak with absolute confidence. By definition, the doctrine is the real Islam.

The actual doctrine is precise and is now easily learned. The good news is that Islam never deviates from its "playbook" doctrine. Hence, it is easy to understand what they do and what they will do next.

You are bigot-proof. This entire work is based upon political doctrine. Not one Muslim is criticized. You can't be a bigot in saying what Mohammed did and talking politics.

The facts of the doctrine are shocking and repulsive. You can win any debate with an apologist or Muslim by constantly returning to the doctrine. As long as you discuss doctrine you are winning. So when the apologist discusses how bad kafir policies are, how bad Christians are, or how they know a "good" Muslim; bring the talk back to the doctrine. You win.

The doctrine gives us the accurate language instead of multicultural, 'politically correct' media language. All of the names and terms used by Islam come from the Trilogy, but kafirs don't use these terms or names. The jihad of Umar burst out of Arabia and crushed the Christian world of Syria,

Egypt, and the rest of the Middle East. The Christians recorded it as an Arabic war. When Islam invaded Europe, Europeans called it a Turkish invasion. The jihad against Christian Spain was an invasion by the Moors. The Muslims called these events *jihad*.

In the early nineteenth century America sent the Navy and Marines to war against the Barbary pirates in North Africa. But the Muslims never called their naval raiders "Barbary pirates." They called them *ghazis*, sacred raiders. Naming them "pirates" showed that the kafirs had no idea about the doctrine and history of Islam.

Look at the news today. The media report an *intifada*, uprising, by the Palestinians against the Israelis. But the terms *intifada*, Palestinian, and Israeli are misnomers. The truer terms are jihad, Muslim and infidel, if we follow the Koran. The doctrine of political Islam clearly states that jihad is to be waged by all Muslims against all Jews and other "kafirs." Today is no different from 1400 years ago in Islam.

The events of 9/11 are recorded in the West as an attack by terrorists. Mohammed Atta, the leader of the 9/11 attack, was a pious Muslim. He left a letter clearly stating his intentions: 9/11 was pure jihad. An attack is a single event, but jihad is a 1400-year continuous process. Therefore, a terrorist attack is not the same as jihad. Terrorism does not have the same meaning as jihad.

Muslims' names for their actions connect events and people with Islamic history and doctrine and show a continuing process. Kafir names are temporary, do not connect events, and show no meaning of historic process.

The only correct terms are those of Islam. The naming by the kafirs is wrong because the naming is a projection of Western culture. Correct naming leads to correct thinking.

This collection of tactics is incomplete, but is a place to start.

Conclusion

For 1400 years, Islam has won a declared war against all. For 1400 years we have tried the strategy of appeasement. When threat did not work we have pretended that if you are nice enough Islam will be nice. We refuse to believe the doctrine of political Islam. It just can't be true.

We cannot fight a defensive war to hold what we have. The war must be offensive and fought with the idea of defeating Islam. For 1400 years dhimmis have believed that some form of defensive coexistence can work. A defensive war against Islam has never worked for 1400 years and it won't work now.

Islam's power grows daily. Our government will not go to war against political Islam, but actually aids it through welfare, immigration and civil rights legislation.

For seven years since 9/11, individuals have studied Islam. But the time for individual effort is past. Those few who understand Islam must band together to form community, expose the far enemy and attack the near enemy.

It is simple. Fight or lose our civilization. Denial and pacifism are death of self and civilization.

**Books by Bill Warner are available from the
'Center for the Study of Political Islam'**

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The Islamic Trilogy Series

- Vol 1 - Mohammed and the Unbelievers (A Political Life)
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